[redacted] ding to land to sensitive experimentation), a low complex for trickering and repairing [redacted] boom are spare overhanding outboard booms and rails as a last resort, when some previously [redacted] Boring plow a damaged beyond repair, will the rule be abandoned and a new part purchased. [redacted] A broken ax handle or a shattered snowshoe frame suggest the abandonment of a journey, [redacted] the such accidents are always be repaired with commonplace tools, a spoon of willow, and a [redacted] few feet of babiche. Several men reported encountering moose and caribou while traveling [redacted] without a knife and transferring the animals with an ax. On one occasion Old Man removed [redacted] the shaft of the cartridge that had brought down the animal, then, using an ax, he bent the [redacted] brass into a crude blade, fabricating an instrument with which to finish the butchering.

Ingenuousness is the personality factor on which the society relies for maximizing the [redacted] mobility which is of paramount importance for economic survival. Considerable practical [redacted] and ingenious thinking is displayed toward this end. For example, to lighten the weight of [redacted] guns, men often sink down to rifle barrel, afterwards boring the weapon with core sights which [redacted] are then carefully sealed to weigh down. A shortened barrel reduces the firing power of a [redacted] weapon (it is not known if the Indians are aware of this limitation), but the saving in [redacted] more comfortable for long marches in locally scarce. Spruce wood, selected in preference [redacted] to harder birch, for snowshoe components is another ingenious and deliberate approach to [redacted] conservation wood. The providers use of bags and similar lightweight containers for food and [redacted] clothing is another practical adaptation to the economic necessity of free mobility. One [redacted] occasion, the failure of an outboard motor caused self-sufficiency to be strikingly applied in [redacted] securing subsistence rations, after a protracted period of delay. Henry Long and his brother-[redacted] in-law finally realized and pulled their boat down the Mackenzie River [redacted] Channing to Old Man's settlement. Their solution was the only one that could get them [redacted] home while the bull moose still retained fat for sustenance before the outboard delay, in an area [redacted] where there was little game, consistent with much human work.

Collectiveness, defined as a practical, functional approach to living, also shapes the [redacted] everyday economic accommodations in outboard culture. We have already pointed out how the [redacted] Dogrib have been far more ready to borrow technological improvements than they have been to modify subsistence patterns of behavior. This accommodation is associated with an [redacted] additional expressed absence of sentimentality for the strongest ends of adaptation. This may explain the exceptionally little interest has exhibited in a characteristic trait of Dene-[redacted] culture, [redacted] the collectives personality the past represents a bad way of life, which [redacted] serves ways of working, traveling, and general living quickly suggest their advantages.

Regional variations in the ecological, historical, and trade environments are seen [redacted] collective considerations, giving the practically expressed habits of animals far greater [redacted] influence than other aspects of behavior. Dene attachment to a system of knowledge [redacted] almost exclusively concerned with the economic values of animals coupled with [redacted] shallow observations of behavior. Beyond this, however, is lacking. For example, Dene [redacted] give no explanation of how were successful themselves or the manner in which they [redacted] reproduced. Esoteric speculation and mysticism with regard to creation and to [redacted] with animals and death events finds elaborate development. Interest in such phenomena

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6: Montagnais E-5 (1943-1945)1994 NDIA Nahanni NDIA
Upper Liard

verbal directions.[6] Separated groups of travellers who had need to communicate with each other did so by means of a limited repertory of smoke signals like these: One smoke, "we have killed game"; two smokes, "come over here"; three or four smokes, "we have had an accident (or trouble)."

Men and women packed goods but characteristically women carried the heavier loads. Only lines were utilized in packing, pack sticks being unknown. Pack lines consisted of four-ply braided babiche line. In supporting a load the line passed along the outside of the arms below the shoulders and proceeded around the top of the head slightly in front of the ears. If a heavy load caused pack lines to slip down the arms, a padding of moss was added. Men carried small game by tying one end of a packline around the head and the other around the rear legs of the animal. Fowl were transported in sacks of fine, netted babiche lined with babiche bibs. Tanned skin bags up to three feet square held clothing and were in transport. The talon of an animal, fowl or one and by sewing, provided a handy container for small tools. Berries and moss were held for short periods in birch-bark baskets. Dogs rarely packed goods prior to European contact. In the spring a pack dog's feet could be protected from crusted snow by moosehide dog shoes to which small holes allowed the claws to project. Women remained scarce until 1896.

In the absence of birch-bark baby carriers a woman transported her infant in a moosehide bag lined with deer moss, the baby facing away from the mother. The bag hung against the mother's back supported by tanned-skin ties. In winter a layer of fur lined the moss bag and insulated the child from the bitter cold. Following infancy children rode pick-a-back fashion on the mother's back, supported with a baby sling that passed around the outside of the woman's arms and was tied under her chin. A shawl of animal pelts, tanned with the hair on, provided protection from the temperature.

Several early travellers have remarked on the casual use of water transportation in the early post-contact period. Thus McDonald reports that the Indians "are very inferior canoemen, and not afraid to venture on the river except in its smoothest places. They seldom ascend the river with canoes, as they prefer to carry their outfits along the shore to checking a boat against a rapid current, and in descending are small spruce bark canoes which they build in a couple of hours and abandon without much loss." Mac writes, "the Liards and Liard Indians are poor boatmen, and do not make much use of the waterways, preferring to pack heavy loads through the woods to working a canoe upstream; while, if they wish to run down a river, they can make a bark or skin canoe in a few hours, and lose nothing by throwing it away at the end of the run. The birch on the Upper Liard does not grow to a sufficient size to supply bark canoes for canoes as much used on the lower part of the river."[8]

[6] Among the Chilcotin Tlingit there were four verbal directions that took their names from the winds. Drucker, Culture Element Distributions: XXVI, Southern Coast (1950), 294.

[7] McDonald, Report on an Exploration in the Yukon and Mackenzie Basins (1892), 222.

[8] Mac, Through the Subarctic Forest (1896), 91-92. Along the Fifty Mile the author "often noticed cache-trees upon the banks, evidently used by the Indians for crossing. . . . It is curious that they do not use canoes to such easily navigable streams, but prefer to pack a load on their backs and make a straight course for their hunting-grounds, crossing and re-crossing the same stream in one day's journey" (94).

G. Montgomery E-5 (1943-1945)1954 NDIC Nelson NDIC
Upper Liard

Despite their reported shyness of close social the Upper Liard Indians avoid warehousing nets, moose-skin boats, dugouts, and bark canoes. Five or more logs provided sufficient material for the construction of a net, the parts being lashed together with the aid of two cross poles and spruce-root line. For dugouts smaller poles were sometimes laid above these crosspieces and at right angles to them, being secured to their foundation with spruce-root cordage. In the course of a canoeing net people packed mud to provide a hearth suitable for a small fire. A net pointed at the ends sometimes served hunters in autumn for hunting bird. These nets are said to have been faster than the square net.

In spring and summer the people provided themselves in moose-skin boats that sometimes contained as many as ten moose hides. Smaller craft of this type, however, were patched only one or two skins. The larger skin boats accommodated up to 20 people while the smaller vessels held one or two men going on a hunting expedition, a division corresponding to the two types of canoes to be described below. This suggests that among the Taltheis moose-skin boats came to supplant bark vessels, perhaps after the introduction of the gun, which facilitated hunting.[6] To construct such a boat women sewed together the hides with sinew, each skin overlapping the next by about two inches. The seams were sealed with moose grease. Spruce gum, our informants claimed, did not adhere well to moose hide. Preparation of the framework for the vessel constituted man's work and required him laying down a single spruce pole as a keel. The bow vessel at the center of the stern sheet of hides, the upturned ends being lowered into the edges of the tightly spanned skin in such a way as to arch the keel. A number of stringers provided the ribs of the vessel and were secured to the keel with lashable lashing. They also hooked into the edges of the hide. Completion of such a boat took no more than a day if bark were supported. After use or two uses the hides remained useful for other purposes, but prolonged immersion in water caused them to rot. This advises that "dugs hide canoes have to be kept beyond the reach of dogs, which, when hungry, sometimes destroy them."[7] Propulsion of the skin boat was by paddling. The vessels are reported as having been built large and safe, largely because bail-out emergencies did not threaten them the way it concerned the net.

For relatively long distance travel, which required the simultaneous transportation of household goods, people used dugouts which are tabulated (3) referred to as the "Liard River Indian boat." The native term for the vessel means "something floating." Relatively rare in the Northern Athapaskan area, the dugout is, of course, common among the Pacific Coast Tlingit as well as on the Plateau. So are among the Kaska said to resemble in a vital sibling those people to the two adjacent areas. Construction of the craft among the Kaska closely approximated details of manufacture reported for the Tlingit. It may logically be suspected that the building of the dugout increased following the introduction of metal tools. Tale writes, "canoes were used on the Nahlin, Teku, and some other streams and lakes. They were mostly dug-outs acquired from the Tlingit, but on the upper streams were made by themselves from cottonwood logs."[8]

[6] Teit, Notes on the Tahltan Indians of British Columbia (1956), 64.

[7] Teit, Notes on the Tahltan Indians of British Columbia (1956), 64. There is evidence that the dugout may be an old feature of circumpolar culture dating to Bronze Age. Hambleby, Prehistoric Cultural

6: Photographs B-9 (1963-1965)1994 MD:12 Malaise MD:12

vehicle. Women as well as men drew the toboggans, a harness for this purpose consisting of one woven hide line passing around the outside of the arms and around the chest while another went passed over the top of the head.

Snowshoe types included the round or Lowchoo style (said to have been preferable because of its lighter weight) as well as the pointed variety. Practice determined the length of these appliances, long shoes being best adapted for a hunter's swift travel in deep snow. Small shoes served well to break trail for a toboggan. In case of emergency a man made temporary snowshoes by bending and lashing a willow pole, which he then filled with heavy babiche lac. Children usually employed such crude snowshoes throughout the winter. The customary division of labor appeared, a man constructing the framework while a woman applied the filling. Some snowshoe needles consisted a concave depression at one end that served to grab the fine interwoven closely knit strands of filling.

In any season the order to travel required men to walk ahead of women, a person who allowed them to break trail for the women and children. Where construction of willow and other branches broken in the direction taken. Sometimes men hung moss in the branches of a tree, laid down stones to indicate a course, or cut the cranks of trees with a surface hare axe. A single one killed by the permitted a convenient bridge. Occasionally there complex spans consisting a number of poles permitted safer means for crossing a stream. The long line facilitated packing and pack sticks remained unknown. Baby packs consisted of tanned skin padded with moss. In this container the baby lived away from the mother. When old enough to leave the moss bag a youngster rode facing the mother on the latter's back supported by a baby strap that was passed around the outside of the arms and tied in front of the woman's breast. Such baby straps were often decorated with porcupine-quill embroidery. Back baby carriers were not made.

For communication between traveling groups, the Indians sometimes made use of smoke signals, a single smoke calling attention to a game kill. This system might be used to invite people to the scene of a kill, young men being able to cover 25 miles by running in a single day. Picture writing on birch bark was also used.

For snow transportation the Chaco River people relied on ruby snowshoes, hard (which eventually reached a length of 10 feet), fingers, and spruce-bark canoes. A man required the necessary number of poles baked to straighten with wood-shaving tool. Following the bow gave the most pressure speed. An ancient Sarpaloo man also practiced snowshoe forward as a pastime and, two people invariably spent nights on snow in the course of traveling. This varieties of spruce-bark canoes may be distinguished, small canoes serving one or two persons and larger types for traveling. The bark was sewn to the framework with spruce root fiber. Dressed moose, deer, or caribou traveling in pairs could not be excelled for the purpose in that period. Skin was peeled from spruce wood. Snowshoe handles were decked for their lightness, the fishermen thinking that the upper end of the shaft contained a receptacle on which the canoe fastened the grip. Each canoe handle must have resembled the type in use on the Yuchoon River. A ridge was left on the center of the blade, the edges of which might be fastened [illegible]

6. Miscellaneous E-9 (1941-1943)(934 MD)(2 Volumes MD)(
Dean M. Byrd
Tooele.

with wooden funnel into the vessel. One man believed this double gourdful had been employed a very long time ago.*

Fetters. Babies were secured to fully matured mountain-lion bags lined with cats. In winter an inner lining of muskrat skin seems to be added to these containers. Skin-chair baby carriers could not be identified. After a year or two a baby strap supplanted the baby bag and the child now supported itself on the mother's back. In camp, baby slept in a cotton-skin hammock.

* A white square votive of tall trees consisting of "corncobs on a daisy stem" is one among the [illegible]